महाभारत

The Mahābhārata of Vyasa

BOOK 18

THE COMPLETE
SVARGAROHANA PARVA

Transcreated from Sanskrit
by P. Lal

THE MAHĀBHĀRATA OF VYĀSA

The Complete Svargārohaṇa Parva
Transcreated śloka-by-śloka from Sanskrit by P. Lāl

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Two birds sit
on the golden bough
of the pippala tree.
One eats
the sweet fruit.
The other watches.
Both are happy.
One is happier.
Which?

Śvetāśvatara
Upaniṣad IV : 6

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महाभारत

The Mahābhārata of Vyāsa

Transcreated by P. Lāl from the Sanskrit

BOOK EIGHTEEN

The Complete Svārgārohaṇa Parva

The Transcreator

P. Lāl is honorary Professor of English in St. Xavier's College, Calcutta. He was Special Professor of Indian Studies at Hofstra University, New York, 1962-63, and has lectured widely on Indian literature at English, American, and Australian universities. He was a delegate from India to the P. E. N. International Writers Conference in New York in June 1966, and Visiting Professor in the University of Illinois for the spring semester of 1968. Transcreated the Bṛhadāraṇyaka and Mahānārānayaṇa Upaniṣads on a Jawaharlal Nehru Fellowship award in 1969-70. Visiting Professor of Comparative Literature, Hofstra University, spring 1971. Distinguished Visiting Professor and Consultant, Albion College, April-May 1972. Prentiss M. Brown Distinguished Visiting Professor, Albion College, January-May 1973. Robert Norton Visiting Professor, Ohio University, September 1973-June 1974. Visiting Professor of Indian Culture, Hartwick College, September-October 1975. Eli Lilly Visiting Professor, Berea College, February-May 1977. Honorary Doctorate of Letters, Western Maryland College, 1977. Currently at work on the complete English version of the Mahābhārata. Born 1928, married Shyamasree Devi 1955; has a son Ananda, and a daughter Srimati. Recipient of the Padma Shri award in 1970. Delegate to Asian Poets' Conference, Bangkok, 1988; Cambridge Literary Seminar, 1989; Harborfront Poetry Reading Series, Toronto, Canada, 1989. Appointed Suniti Kumar Chatterji Lecturer of the Asiatic Society, Kolkata in June 2005. St. Xavier's Lifetime Professor of Excellence award, 2005. Conferred Doctorate of Literature by University of Calcutta in 2006 for "literary scholarship, specially the seminal English transcreation of the Mahābhārata." Seventy five cassettes (each of 90 minutes' duration) of P. Lāl reading his transcreation of Vyāsa's Mahābhārata are available from WRITERS WORKSHOP. In October 1999 P. Lāl began a śloka-by-śloka public reading of the transcreated epic to a miscellaneous group every Sunday morning for an hour at the Library of Dharma and Culture in Calcutta to illustrate the importance of Vyāsa's work as an inspiring *oral* experience and not just a print-culture masterpiece, the long-term reading project to proceed till the hundred thousand and plus ślokas are exhausted. 350 hour-long CDs of this recording, taped live are available from WW.

Preface

With the 18th parva of the mahā-kāvya, the Svargārohaṇa, the *Mahābhārata* of Vyāsa is completed. Or is it? One has to be careful about any final pronouncements on the grand epic of India i.e. Bharat. Strictly speaking, the Svargārohaṇa has five sections, the fifth section ending with śloka 68 whose last line is: "tulyaṁ phalaṁ bhavati tasya ca tasya caiva" ("the fruits they acquire are exactly the same"). It is a perfect finale for the epic whose compiler declares confidently and memorably in śloka 63:

> Not for kāma
> not out of fear
> not for greed
> not to save one's life
>   should dharma be discarded.
> Happiness is fleeting
> and so is sorrow.
>   Only dharma is eternal
>   Only the *jīva* is eternal
>   The ātman in the body.
> The body clutching the ātman
> is not eternal.

The trouble is that the Bengal recension of the epic adds a sixth section comprising 105 ślokas which give in labouious and pointless detail the fruits that follow a faithful listening of the recitation of the *Mahābhārata*. Since mine is the only rendering that includes *all* ślokas from all recensions – the only "complete" version – it was a difficult decision to leave out Section 6. It is not included in the northern, southern and Poona Bhaṇḍārkar recensions, and it is very clearly an interpolation. There is such a thing as artistic symmetry, and I resolved, after taking the dust of Mahā-ṛṣi Vyāsa's lotus feet, that omission of the tedium of Section 6 was a sane course to take. To include it is definitely to do injustice to the magnificent design, to degrade the crescendo into a lingering whimper.

Has anyone wondered why Vyāsa leaves out Mokṣa when he declares despairingly in śloka 62:

> I raise my arms and I shout
> but no one listens!
> From Dharma comes Artha and Kāma –
> why is Dharma not practised?

The *Mahābhārata* is an eminently practical epic, and Mokṣa is much too complex and slippery a subject to deal with. As Bhī ṣma might say, Dharma is subtle enough without having to go into the intricacies of Moksa. Indeed, which Dharma is Vyāsa recommending? After all, in every critical situation a choice has to be made between the four dharmas that come up as options: sva-dharma, kula-dharma, yuga-dharma, and sanātana-dharma. Do I choose what my conscience says, do I go by my family caste, do I accept the overpowering influence of the spirit of the age, or do I prefer the eternal dharma of pure, theoretical and almost impossible idealism? Reasoned self-preservation, community-consciousness, zeitgeist ideology, or pinnacling dim in the intense spiritual inane?

> *Prabhu*-lord Kṛṣṇa-Dvaipāyana-Vyāsa
> compiled the *Mahābhārata*
> because he desired
> the establishment of dharma.
> [XVIII:5:53]

Vyāsa offers no solution. Which dharma? He, like Krishna to Arjuna on Kurukṣetra, clarifies the problem, and says: "Yathecchasi tathā kuru" ("You are free to choose.") The *Mahābhārata* is, indeed, the most wonderful Dharma-*śāstra* we have. It does not dictate; it debates. It does not threaten; it warns. It does not split hairs; it presents the existential human condition in its simple, everyday, disturbing, immediate, inescapable reality. What mokṣa can there be for poor mortals like us who cannot even be sure on life's Kurukṣetra which dharma is the right choice?

Puri
May 2006

Dedication

This concluding parva
of the *Mahābhārata*
is dedicated gratefully
to
the BNR Heritage Hotel in Puri
where it was transcreated
in May 2006
and to the dedicated staff of the hotel
who have provided the privacy
and homely hospitality
of a gracious tradition of unobtrusive service
coupled with splendid Indian and Continental causine
during the half-a-century
of my and my family's annual visits
(often twice a year)
to the Jagannātha-pīṭha of Puri
(locally celebrated as the Puruṣottama-pīṭha)
whose sanctifying and serene ambience
made possible over the years
many English transcreations
of sacred and "secular" Sanskrit literature
specially the lesser-known Upaniṣads
and love lyrics from the *Subhāṣitaratnakoṣa.*

॥ ॐ श्रीः ॥

This is a special bilingual edition paralleling Sanskrit text and English transcreation.

नारायणं नमस्कृत्य
नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं
ततो जयमुदीरयेत् ॥

Nārāyaṇaṁ namaskṛtya
Naraṁ caiva Narottamaṁ ।
Devīṁ Sarasvatīm Vyāsaṁ
tato jayaṁ udīrayet ॥

INVOCATION

We namaskāra Nārāyaṇa.
We namaskāra Nara
We namaskāra Narottama
We namaskāra Sarasvatī devī
We namaskāra Vyāsa
We utter the word Jaya!
We namaskāra Divinity
We namaskāra Humanity
We namaskāra Divinity-in-Humanity
We namaskāra the goddess of wisdom
We namaskāra Vyāsa
We hope for victory and success!

Transcreated by P. Lal

प्रथमोऽध्यायः

जनमेजय उवाच

स्वर्गं त्रिविष्टपं प्राप्य मम पूर्वपितामहाः ।
पाण्डवा धार्तराष्ट्राश्च कानि स्थानानि भेजिरे ॥ १ ॥

एतदिच्छाम्यहं श्रोतुं सर्वविच्चासि मे मतः ।
महर्षिणाभ्यनुज्ञातो व्यासेनाद्भुतकर्मणा ॥ २ ॥

वैशम्पायन उवाच

स्वर्गं त्रिविष्टपं प्राप्य तव पूर्वपितामहाः ।
युधिष्ठिरप्रभृतयो यदकुर्वत तच्छृणु ॥ ३ ॥

स्वर्गं त्रिविष्टपं प्राप्य धर्मराजो युधिष्ठिरः ।
दुर्योधनं श्रिया जुष्टं ददर्शासीनमासने ॥ ४ ॥

भ्राजमानमिवादित्यं वीरलक्ष्म्याभिसंवृतम् ।
देवैर्भ्राजिष्णुभिः साध्यैः सहितं पुण्यकर्मभिः ॥ ५ ॥

ततो युधिष्ठिरो दृष्ट्वा दुर्योधनममर्षितः ।
सहसा संनिवृत्तोऽभूच्छ्रियं दृष्ट्वा सुयोधने ॥ ६ ॥

ब्रुवन्नुच्चैर्वचस्तान् वै नाहं दुर्योधनेन वै ।
सहितः कामये लोकाँल्लुब्धेनादीर्घदर्शिना ॥ ७ ॥

यत्कृते पृथिवी सर्वा सुहृदो बान्धवास्तथा ।
हतास्माभिः प्रसह्याजौ क्लिष्टैः पूर्वं महावने ॥ ८ ॥

SECTION ONE

1 "What were the realms of heaven,"
asked Janamejaya,
"attained by my grancestors –
the Pāṇḍavas and Dhṛtarāṣṭra's sons?

2 This I would like to know.
It seems to me you know everything.
By the grace of mahā-ṛṣi Vyāsa
you have this marvellous gift."

3 Vaiśampāyana replied:
Let me narrate what happened
when your grancestors, Yudhiṣṭhira and others,
attained the Triviṣṭapa heaven.

4 Arriving in the Triviṣṭapa heaven,
Dharmarāja Yudhiṣṭhira
saw Śrī-radiant Duryodhana
ensconced in a dazzling seat.

5 He shone like the sun.
He blazed with heroic glory.
He was surrounded by gods
and pure-karma Sādhyas.

6 The sight of Duryodhana
filled Yudhiṣṭhira with bitterness.
Such glory and prosperity!
He looked past Suyodhana-Duryodhana.

7 He shouted to everyone present:
"He was shortsighted.
He was driven by kāma-lust.
I will not share heaven with Duryodhana!

8 It was because of him
and his wickedness in the mahā-forest
that we were involved
in the butchery
of our friends and relatives
on this earth.

द्रौपदी च सभामध्ये पाञ्चाली धर्मचारिणी ।
पर्याकृष्टानवद्याङ्गी पत्नी नो गुरुसंनिधौ ॥ ९ ॥

अस्ति देवा न मे कामः सुयोधनमुदीक्षितुम् ।
तत्राहं गन्तुमिच्छामि यत्र ते भ्रातरो मम ॥ १० ॥

नैवमित्यब्रवीत् तं तु नारदः प्रहसन्निव ।
स्वर्गे निवासे राजेन्द्र विरुद्धं चापि नश्यति ॥ ११ ॥

युधिष्ठिर महाबाहो मैवं वोचः कथंचन ।
दुर्योधनं प्रति नृपं शृणु चेदं वचो मम ॥ १२ ॥

एष दुर्योधनो राजा पूज्यते त्रिदशैः सह ।
सद्भिश्च राजप्रवरैर्य इमे स्वर्गवासिनः ॥ १३ ॥

वीरलोकगतिः प्राप्ता युद्धे हुत्वाऽऽत्मनस्तनुम् ।
यूयं सर्वे सुरसमा येन युद्धे समासिताः ॥ १४ ॥

स एष क्षत्रधर्मेण स्थानमेतदवाप्तवान् ।
भये महति योऽभीतो वभूव पृथिवीपतिः ॥ १५ ॥

न तन्मनसि कर्तव्यं पुत्र यद् द्यूतकारितम् ।
द्रौपद्याश्च परिक्लेशं न चिन्तयितुमर्हसि ॥ १६ ॥

Transcribed by P. Lal

9 It was because of him
that our wife,
dharma-dedicated Pāñcālī-Draupadī,
the lovely-limbed lady,
was dragged in the Kaurava sabhā
in front of our guru-elders.

10 Listen to me, you gods!
I have no desire
even to see Suyodhana-Duryodhana.
I want to be with my brothers."

11 Nārada smiled and said:
"No! What are you saying?
O Indra-among-rājās! This is heaven.
No bitterness here.

12 O mahā-muscled Yudhiṣṭhira!
No, not one word
against king Duryodhana!
Listen to me carefully.

13 This is rājā Duryodhana.
He receives the pūjā-respect
of good men and excellent kings
who are now in heaven.

14 He offered himself as sacrifice
in the ritual of war,
and he has attained the realm
reserved for heroes.
He faced you and your god-like brothers
on the battlefield.

15 He did his Kṣatriya-dharma,
and he has attained heaven.
This lord of the earth
did not fear even mahā-fear.

16 Remove from your mind
whatever he did at the dice-game.
Remove from your mind
the sufferings of Draupadī.

[XVIII:1:17-24]

Transcreated by P.Lal

ये चान्येऽपि परिक्लेशा युष्माकं ज्ञातिकारिताः ।
संग्रामेष्वथ वान्यत्र न तान् संस्मर्तुमर्हसि ॥ १७ ॥

समागच्छ यथान्यायं राज्ञा दुर्योधनेन वै ।
स्वर्गोऽयं नेह वैराणि भवन्ति मनुजाधिप ॥ १८ ॥

नारदेनैवमुक्तस्तु कुरुराजो युधिष्ठिरः ।
भ्रातॄन् पप्रच्छ मेधावी वाक्यमेतदुवाच ह ॥ १९ ॥

यदि दुर्योधनस्यैते वीरलोकाः सनातनाः ।
अधर्मज्ञस्य पापस्य पृथिवीसुहृदां द्रुहः ॥ २० ॥

यत्कृते पृथिवी नष्टा सहया सनरद्विपा ।
वयं च मन्युना दग्धा वैरं प्रतिचिकीर्षवः ॥ २१ ॥

ये ते वीरा महात्मानो भ्रातरो मे महाव्रताः ।
सत्यप्रतिज्ञा लोकस्य शूरा वै सत्यवादिनः ॥ २२ ॥

धृष्टद्युम्नं सात्यकिं च धृष्टद्युम्नस्य चात्मजान् ।
कर्णं चैव महात्मानं कौन्तेयं सत्यसंगरम् ॥ २३ ॥

धृष्टद्युम्नं सात्यकिं च धृष्टद्युम्नस्य चात्मजान् ।
ये च शस्त्रैर्वधं प्राप्ताः क्षत्रधर्मेण पार्थिवाः ॥ २४ ॥

17 Remove from your mind
the travail and trauma
caused by your friends and relatives
on the battlefield.

18 Face rājā Duryodhana now
sensibly, humanly.
O lord of men! This is heaven.
No room for hatreds here."

19 Wise Kuru-rājā Yudhiṣṭhira
listened to Nārada,
and enquired about his brothers,
saying:

20 "If these eternal regions
reserved for heroes
are going to be Duryodhana's –
a man of adharma and wickedness,
a destroyer
of friends and the earth,

21 A man responsible
for the ruin of the world,
its horses and elephants and humans,
a man who inflamed us
to wreak fierce revenge
for the wrongs he had done,

22 Then I insist
that the realms attained
by the mahātmā heroes,
my mahā-vowed brothers,
those brave promise-keeping,
truth-speaking warriors –

23 I insist that I be shown
what realms they have attained –
Kuntī's firm-in-truth
mahātmā son Karṇa;

24 Also Dhṛṣṭadyumna, Sātyaki,
the sons of Dhṛṣṭadyumna,
and all the earth-lords who died
abiding by their Kṣatriya-dharma.

क नु ते पार्थिवान् ब्रह्मन्नैतान् पश्यामि नारद ।
विराटद्रुपदौ चैव धृष्टकेतुमुखांश्च तान् ॥ २५ ॥

शिखण्डिनं च पाञ्चाल्यं द्रौपदेयांश्च सर्वशः ।
अभिमन्युं च दुर्धर्षं द्रष्टुमिच्छामि नारद ॥ २६ ॥

द्वितीयोऽध्यायः

युधिष्ठिर उवाच

नेह पश्यामि विबुधा राधेयममितौजसम् ।
भ्रातरौ च महात्मानौ युधामन्यूत्तमौजसौ ॥ १ ॥

जुहुवुर्ये शरीराणि रणवह्नौ महारथाः ।
राजानो राजपुत्राश्च ये मदर्थे हता रणे ॥ २ ॥

क ते महारथाः सर्वे शार्दूलसमविक्रमाः ।
तैरप्ययं जितो लोकः कच्चित् पुरुषसत्तमैः ॥ ३ ॥

यदि लोकानिमान् प्राप्तास्ते च सर्वे महारथाः ।
स्थितं वित्त हि मां देवाः सहितं तैर्महात्मभिः ॥ ४ ॥

कच्चिन्न तैरवाप्तोऽयं नृपैर्लोकोऽक्षयः शुभः ।
न तैरहं विना रंस्ये भ्रातृभिर्ज्ञातिभिस्तथा ॥ ५ ॥

25 Where are all these earth-lords,
O Brahmin?
I do not see them here,
O Nārada.
Virāṭa, Drupada,
and others led by Dhṛṣṭaketu,

26 The Pāñcāla prince Śikhaṇḍin,
all the sons of Draupadī,
and formidable-in-battle Abhimanyu.
I want to see them, Nārada."

SECTION TWO

1 Yudhiṣṭhira asked: "Why do I not see
infinitely energetic Rādheya-Karṇa here?
And the two mahātmā brothers
Yudhāmanyu and Uttamaujas?

2 The mahā-chariot-heroes
who sacrificed their lives for me
on the battlefield,
the rājās and sons of rājās,

3 Where are all those lion-brave
illustrious mahā-chariot-heroes?
Have those finest-of-men
conquered these heavenly realms?

4 O you gods, let me make this clear –
only if those mahā-chariot-hero mahātmās
are here in heaven,
will I set foot in this realm.

5 But if these kings have no place
in this auspicious,
undecaying realm,
then I refuse to be
where my brothers and kinsmen
are not.

[XVIII:2:6-12]

Transcribed by P. Lal

मातुर्हि वचनं श्रुत्वा तदा सलिलकर्मणि ।
कर्णस्य क्रियतां तोयमिति तप्यामि तेन वै ॥ ६ ॥

इदं च परितप्यामि पुनः पुनरहं सुराः ।
यन्मातुः सदृशौ पादौ तस्याहममितात्मनः ॥ ७ ॥

दृष्ट्वैव तौ नानुगतः कर्णं परबलार्दनम् ।
न ह्यस्मान् कर्णसहितान् जयेच्छक्रोऽपि संयुगे ॥ ८ ॥

तमहं यत्र तत्रस्थं द्रष्टुमिच्छामि सूर्यजम् ।
अविज्ञातो मया योऽसौ घातितः सव्यसाचिना ॥ ९ ॥

भीमं च भीमविक्रान्तं प्राणेभ्योऽपि प्रियं मम ।
अर्जुनं चेन्द्रसंकाशं यमौ चैव यमोपमौ ॥ १० ॥

द्रष्टुमिच्छामि तां चाहं पाञ्चालीं धर्मचारिणीम् ।
न चेह स्थातुमिच्छामि सत्यमेवं ब्रवीमि वः ॥ ११ ॥

किं मे भ्रातृविहीनस्य स्वर्गेण सुरसत्तमाः ।
यत्र ते मम स स्वर्गो नायं स्वर्गो मतो मम ॥ १२ ॥

6 When the purificatory water-rites
were performed after the battle,
I heard my mother say,
'Offer the oblation to Karṇa'.
Since then,
I burn with grief.

7 And grief burns me, O gods,
again and again
when I recall how Karṇa's feet
resembled the feet of my mother,

8 And, despite observing that,
I did not place myself
at the service of Karṇa,
the destroyer-of-hostile-forces.
With Karṇa on our side,
even Śakra-Indra cannot defeat us.

9 Wherever the son of Sūrya may be,
I want to see Karṇa.
I did not know, and I had him killed
by Śavyasācī-Arjuna.

10 Bhīma the valiant and powerful,
dearer to me than *prāṇa*-breath,
Arjuna as radiant as Indra himself,
the twins each like Yama himself –

11 I wish to see them –
and dharma-dedicated Pāñcālī-Draupadī.
I do not wish to be here.
What I speak is the truth.

12 O excellent gods!
Heaven means nothing to me
without my brothers.
Where my brothers are,
is heaven.
This is not heaven."

देवा ऊचुः

यदि वै तत्र ते श्रद्धा गम्यतां पुत्र मा चिरम् ।
प्रिये हि तव वर्तामो देवराजस्य शासनात् ॥ १३ ॥

वैशम्पायन उवाच

इत्युक्त्वा तं ततो देवा देवदूतमुपादिशन् ।
युधिष्ठिरस्य सुहृदो दर्शयेति परंतप ॥ १४ ॥

ततः कुन्तीसुतो राजा देवदूतश्च जग्मतुः ।
सहितौ राजशार्दूल यत्र ते पुरुषर्षभाः ॥ १५ ॥

अग्रतो देवदूतश्च ययौ राजा च पृष्ठतः ।
पन्थानमशुभं दुर्गं सेवितं पापकर्मभिः ॥ १६ ॥

तमसा संवृतं घोरं केशशैवलशाद्वलम् ।
युक्तं पापकृतां गन्धैर्मांसशोणितकर्दमम् ॥ १७ ॥

दंशोत्पातकभल्लूकमक्षिकामशकावृतम् ।
इतश्चेतश्च कुणपैः समन्तात् परिवारितम् ॥ १८ ॥

अस्थिकेशसमाकीर्णं कृमिकीटसमाकुलम् ।
ज्वलनेन प्रदीप्तेन समन्तात् परिवेष्टितम् ॥ १९ ॥

अयोमुखैश्च काकाद्यैर्गृध्रैश्च समभिद्रुतम् ।
सूचीमुखैस्तथा प्रेतैर्विन्ध्यशैलोपमैर्वृतम् ॥ २० ॥

13 "Son," said the gods,
"if you have such *śraddhā*-respect for them,
then go to them
If Deva-rāja Indra so commands,
we will gladly do
what pleases you."

14 With these words, O scorcher of foes,
(continued Vaiśampāyana),
the gods instructed the divine messenger,
"Guide Yudhiṣṭhira to his kinsmen."

15 O tiger-brave rājā!
Kuntī's son rājā Yudhiṣṭhira
and the divine messenger proceeded
to meet the bull-brave heroes.

16 The divine messenger led,
rājā Yudhiṣṭhira followed.
An inauspicious, rocky path,
travelled by evil-doers.

17 Gross darkness.
Hair and weeds were its grass.
Flesh and blood its mud.
Foul with the stink of evil . . .

18 Flies, bees, mosquitoes, gnats . . .
Prowling bears . . .
Rotting corpses
littered the path.

19 Covered with bones and hair.
Crawling with worms and insects . . .
Ringed with a wall
of blazing fire.

20 Cluttered with iron-beaked crows
and vultures and other birds.
Haunted by *preta*-spirits
with needle-sharp mouths
and bodies as gigantic
as peaks of the Vindhya mountains.

मेदोरुधिरयुक्तैश्च च्छिन्नबाहूरुपाणिभिः ।
निकृत्तोदरपादैश्च तत्र तत्र प्रवेरितैः ॥ २१ ॥

स तत्कुणपदुर्गन्धमशिवं लोमहर्षणम् ।
जगाम राजा धर्मात्मा मध्ये बहु विचिन्तयन् ॥ २२ ॥

ददर्शोष्णोदकैः पूर्णां नदीं चापि सुदुर्गमाम् ।
असिपत्रवनं चैव निशितं क्षुरसंवृतम् ॥ २३ ॥

करम्भवालुकास्तप्ता आयसीश्च शिलाः पृथक् ।
लोहकुम्भीश्च तैलस्य क्वाथ्यमानाः समन्ततः ॥ २४ ॥

कूटशाल्मलिकं चापि दुःस्पर्शं तीक्ष्णकण्टकम् ।
ददर्श चापि कौन्तेयो यातनाः पापकर्मिणाम् ॥ २५ ॥

स तं दुर्गन्धमालक्ष्य देवदूतमुवाच ह ।
कियदध्वानमस्माभिर्गन्तव्यमिममीदृशम् ॥ २६ ॥

क्व च ते भ्रातरो मह्यं तन्ममाख्यातुमर्हसि ।
देशोऽयं कश्च देवानामेतदिच्छामि वेदितुम् ॥ २७ ॥

स संनिववृते श्रुत्वा धर्मराजस्य भाषितम् ।
देवदूतोऽब्रवीच्चैनमेतावद् गमनं तव ॥ २८ ॥

निवर्तितव्यो हि मया तथास्म्युक्तो दिवौकसैः ।
यदि श्रान्तोऽसि राजेन्द्र त्वमथागन्तुमर्हसि ॥ २९ ॥

21 Human corpses sprawled there,
sticky with fat and blood,
their arms and thighs and legs
and intestines severed.

22 Dharmātmā rājā Yudhiṣṭhira,
lost in troubling thoughts,
walked along that horripilating,
foul-smelling, gruesome path.

23 A bubbling, boiling river
difficult to cross . . .
A forest with trees whose leaves
were sharp as swords and razors . . .

24 Red-hot sand . . .
Red-hot rocks and stones . . .
Iron jars brimming
with bubbling, frothing oil . . .

25 Thorny *kūṭa-śālmalika* bushes
that pierced when touched . . .
Kaunteya-Yudhiṣṭhira saw the tortures
perpetrated on evil-doers.

26 Experiencing the stinking smell,
Yudhiṣṭhira asked the divine messenger:
"How much longer
must I travel like this?

27 Where are my brothers?
Tell me.
What kind of god-realm is this?
Tell me."

28 The divine messenger
heard rājā Yudhiṣṭhira,
and stopped, and turned, and said:
"This is the place.

29 O Indra-among-rājās!
The gods instructed me:
'When Yudhiṣṭhira tires,
turn back.' "

युधिष्ठिरस्तु निर्विण्णस्तेन गन्धेन मूर्च्छितः ।
निवर्तने धृतमनाः पर्यावर्तत भारत ॥ ३० ॥

स संनिवृत्तो धर्मात्मा दुःखशोकसमाहतः ।
शुश्राव तत्र वदतां दीना धाचः समन्ततः ॥ ३१ ॥

भो भो धर्मज राजर्षे पुण्याभिजन पाण्डव ।
अनुग्रहार्थमस्माकं तिष्ठ तावन्मुहूर्तकम् ॥ ३२ ॥

आयाति त्वयि दुर्धर्षे वाति पुण्यः समीरणः ।
तव गन्धानुगस्तात येनास्मान् सुखमागमत् ॥ ३३ ॥

ते वयं पार्थ दीर्घस्य कालस्य पुरुषर्षभ ।
सुखमासादयिष्यामस्त्वां दृष्ट्वा राजसत्तम ॥ ३४ ॥

संतिष्ठस्व महाबाहो मुहूर्तमपि भारत ।
त्वयि तिष्ठति कौरव्य यातनास्मान् न बाधते ॥ ३५ ॥

एवं बहुविधा वाचः कृपणा वेदनावताम् ।
तस्मिन् देशे स शुश्राव समन्ताद् वदतां नृप ॥ ३६ ॥

तेषां तु वचनं श्रुत्वा दयावान् दीनभाषिणाम् ।
अहो कृच्छ्रमिति प्राह तस्थौ स च युधिष्ठिरः ॥ ३७ ॥

Translated by P. Lal

30 O Bharata descendant!
The foul smell
had made Yudhiṣṭhira dizzy.
He decided to return.

31 Afflicted with grief and despair,
Dharmātmā Yudhiṣṭhira turned back,
and suddenly from all sides
came wails of loud lamentation:

32 *"Bho! Bho!*
O son of Dharma!
O rāja-ṛṣi!
O pure-born one !
Favour us!
Be with us briefly!

33 When you approached us,
O formidable and undefeatable one,
a soft and sacred breeze
wafted to us the scent of your body.
Tāta! Dear one!
It filled us with happiness.

34 O bull-brave son of Pṛthā-Kuntī!
O finest of rājās!
Long have we waited for this glimpse
of pure happiness.

35 O mahā-muscled Bharata!
Be with us, even if briefly!
O Kaurava descendant!
With you here, our torments cease."

36 These were the piteons words, O king,
and many more like these,
that Yudhiṣṭhira heard
pouring in from all sides.

37 And lovingkind Yudhiṣṭhira
was touched; he stood transfixed,
and he exclaimed,
"Aho! How painful! How pitiful!

[XVIII:2:38-45]

Transcribed by P. Lal

स ता गिरः पुरस्ताद् वै श्रुतपूर्वो पुनः पुनः ।
ग्लानानां दुःखितानां च नाभ्यजानत पाण्डवः ॥ ३८ ॥

अबुध्यमानस्ता वाचो धर्मपुत्रो युधिष्ठिरः ।
उवाच के भवन्तो वै किमर्थमिह तिष्ठथ ॥ ३९ ॥

इत्युक्तास्ते ततः सर्वे समन्तादवभाषिरे ।
कर्णोऽहं भीमसेनोऽहमर्जुनोऽहमिति प्रभो ॥ ४० ॥

नकुलः सहदेवोऽहं धृष्टद्युम्नोऽहमित्युत ।
द्रौपदी द्रौपदेयाश्च इत्येवं ते विचुक्रुशुः ॥ ४१ ॥

ता वाचः स तदा श्रुत्वा तद्देशसदृशीर्नृप ।
ततो विममृशे राजा किं त्विदं दैवकारितम् ॥ ४२ ॥

कि तु तत् कलुषं कर्म कृतमेभिर्महात्मभिः ।
कर्णेन द्रौपदेयैर्वा पाञ्चाल्या वा सुमध्यया ॥ ४३ ॥

य इमे पापगन्धेऽस्मिन् देशे सन्ति सुदारुणे ।
नाहं जानामि सर्वेषां दुष्कृतं पुण्यकर्मणाम् ॥ ४४ ॥

कि कृत्वा धृतराष्ट्रस्य पुत्रो राजा सुयोधनः ।
तथा श्रिया युतः पापैः सह सर्वैः पदानुगैः ॥ ४५ ॥

38 Vaguely he remembered
the pain-filled voices –
he had heard them before,
but he could not recall where.

39 Unable to recall when and where,
Dharma's son Yudhiṣṭhira asked:
"Who are you?
Why are you here?

40 The voices replied from all sides:
"*Prabhu*! Lord! I am Karṇa!
I am Bhīmasena!
I am Arjuna!

41 I am Nakula!
I am Sahadeva!
I am Dhṛṣṭadyumna!
I am Draupadī!
We are the sons of Draupadī!"
Screaming voices.

42 O king, when he heard
these tortured voices
issuing from that persecuting place,
rājā Yudhiṣṭhira asked himself:
"What weird game
is fate playing?

43 What horrible crimes
did they commit –
Karṇa and Draupadī's sons,
lovely-waisted Pāñcālī-Draupadī –

44 That they should be consigned
to this smelly pit?
I can think of no wicked deed
by these paragons of pure karma.

45 And what did Dhṛtarāṣṭra's son,
rājā Suyodhana-Duryodhana, do
that he enjoys such radiant prosperity
with his wicked followers?

महेन्द्र इव लक्ष्मीवानास्ते परमपूजितः ।
कस्येदानीं विकारोऽयं य इमे नरकं गताः ॥ ४६ ॥

सर्वधर्मविदः शूराः सत्यागमपरायणाः ।
क्षत्रधर्मरताः सन्तो यज्वानो भूरिदक्षिणाः ॥ ४७ ॥

किं नु सुप्तोऽस्मि जागर्मि चेतयामि न चेतये ।
अहो चित्तविकारोऽयं स्याद् वा मे चित्तविभ्रमः॥ ४८ ॥

एवं बहुविधं राजा विममर्श युधिष्ठिरः ।
दुःखशोकसमाविष्टश्चिन्ताव्याकुलितेन्द्रियः ॥ ४९ ॥

क्रोधमाहारयच्चैव तीव्रं धर्मसुतो नृपः ।
देवांश्च गर्हयामास धर्मं चैव युधिष्ठिरः ॥ ५० ॥

स तीव्रगन्धसंतप्तो देवदूतमुवाच ह ।
गम्यतां तत्र येषां त्वं दूतस्तेषामुपान्तिकम् ॥ ५१ ॥

न ह्यहं तत्र यास्यामि स्थितोऽस्मीति निवेद्यताम् ।
मत्संश्रयादिमे दूताः सुखिनो भ्रातरो हि मे ॥ ५२ ॥

इत्युक्तः स तदा दूतः पाण्डुपुत्रेण धीमता ।
जगाम तत्र यत्रास्ते देवराजः शतक्रतुः ॥ ५३ ॥

Transcreated by P. Lal

46 He receives such supreme pūjā-respect!
He is like Mahendra-Indra,
endowed with Lakṣmī-glory!
And my relatives wallow in hell!

47 They were well-versed in all dharmas.
They were brave,
they were truth-speaking devotees
of the Āgama-Vedas.
They delighted in the practice
of Kṣatriya-dharma,
they performed many yajñas,
with lavish *dakṣiṇā*-offerings.

48 Am I asleep? or awake?
Am I conscious or not?
Aho! Am I hallucinating?
Have I lost my mind?"

49 For a long time, rājā Yudhiṣṭhira
wondered and worried.
His senses were subjected
to intense grief and despair.

50 Dharma's son King Yudhiṣṭhira
fell victim to grievous anger.
He blamed the gods,
he reviled dharma.

51 Dazed by the foul smell,
he ordered the divine messenger:
"Return to your masters,
the ones who sent you here.

52 Tell them I will not return.
I will stay here
because my presence here
consoles my brothers."

53 The divine messenger delivered
the decision of wise Yudhiṣṭhira
to Deva-rāja Śatakratu-Indra,
the god of a hundred sacrifices.

निवेदयामास च तद् धर्मराजचिकीर्षितम् ।
यथोक्तं धर्मपुत्रेण सर्वमेव जनाधिप ॥ ५४ ॥

तृतीयोऽध्यायः

वैशम्पायन उवाच

स्थिते मुहूर्ते पार्थे तु धर्मराजे युधिष्ठिरे ।
आजग्मुस्तत्र कौरव्य देवाः शक्रपुरोगमाः ॥ १ ॥

स च विग्रहवान् धर्मो राजानं प्रसमीक्षितुम् ।
तत्राजगाम यत्रासौ कुरुराजो युधिष्ठिरः ॥ २ ॥

तेषु भासुरदेहेषु पुण्याभिजनकर्मसु ।
समागतेषु देवेषु व्यगमत् तत् तमो नृप ॥ ३ ॥

नादृश्यन्त च तास्तत्र यातनाः पापकर्मिणाम् ।
नदी वैतरणी चैव कूटशाल्मलिना सह ॥ ४ ॥

लोहकुम्भ्यः शिलाश्चैव नादृश्यन्त भयानकाः ।
विकृतानि शरीराणि यानि तत्र समन्ततः ॥ ५ ॥

ददर्श राजा कौरव्यस्तान्यदृश्यानि चाभवन् ।
ततो वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ॥ ६ ॥

ववौ देवसमीपस्थः शीतलोऽतीव भारत ।
मरुतः सह शक्रेण वसवश्चाश्विनौ सह ॥ ७ ॥

Transcreated by P. Lal

54 O lord of men Janamejaya!
He reported
all that Yudhiṣṭhira did
and all that he said.

SECTION THREE

1 O Kaurava Janamejaya! (said Vaiśampāyana)
In less than a moment
Śakra-Indra and the gods arrived
to meet Dharmarāja Yudhiṣṭhira.

2 Dharma himself
personally appeared
to meet the Kuru-rājā,
rājā Yudhiṣṭhira.

3 The instant these radiant-bodied
and pure-birth deities arrived,
the darkness of the region, O king,
dispersed.

4 So did the torments
of the evil-doers,
the Vaitāraṇī river,
the *kūṭa-śālmali* thorn-tree,

5 The repulsive iron jars
and the horrendous rocks.
Also the grisly, twisted corpses
that littered the place,

6 Seen by the Kaurava-rājā
Yudhiṣṭhira.
A soothing, sweet-scented breeze
began to blow,

7 A cool breeze, O Bharata descendant,
because the gods had arrived.
The Maruts, with Śakra-Indra,
the Vasus, the twin Aśvins,

[XVIII:3:8-15]

Transcribed by P. Lal

साध्या रुद्रास्तथाऽऽदित्या ये चान्येऽपि दिवौकसः ।
सर्वे तत्र समाजग्मुः सिद्धाश्च परमर्षयः ॥ ८ ॥

यत्र राजा महातेजा धर्मपुत्रः स्थितोऽभवत् ।
ततः शक्रः सुरपतिः श्रिया परमया युतः ॥ ९ ॥

युधिष्ठिरमुवाचेदं सान्त्वपूर्वमिदं वचः ।
युधिष्ठिर महाबाहो लोकाश्चाप्यक्षयास्तव ॥ १० ॥

एह्येहि पुरुषव्याघ्र कृतमेतावता विभो ।
सिद्धिः प्राप्ता महाबाहो लोकाश्चाप्यक्षयास्तव ॥ ११ ॥

न च मन्युस्त्वया कार्यः शृणु चेदं वचो मम ।
अवश्यं नरकस्तात द्रष्टव्यः सर्वराजभिः ॥ १२ ॥

शुभानामशुभानां च द्वौ राशी पुरुषर्षभ ।
यः पूर्वं सुकृतं भुङ्क्ते पश्चान्निरयमेव सः ॥ १३ ॥

पूर्वं नरकभाग् यस्तु पश्चात् स्वर्गमुपैति सः ।
भूयिष्ठं पापकर्मा यः स पूर्वं स्वर्गमश्नुते ॥ १४ ॥

तेन त्वमेवं गमितो मया श्रेयोऽर्थिना नृप ।
व्याजेन हि त्वया द्रोण उपचीर्णः सुतं प्रति ॥ १५ ॥

8 The Sādhyas, Rudras, Ādityas
and other heaven-dwellers,
the Siddhas
and the supreme ṛṣis –

9 All arrived at the place
of mahā-radiant rājā Yudhiṣṭhira,
the son of Dharma. Śakra-Indra,
the refulgent lord of the gods,

10 Comforted Yudhiṣṭhira,
saying: "Mahā-muscled Yudhiṣṭhira!
You have attained
the undecaying realm.

11 O radiant tiger-brave hero!
No more terrors for you.
Come with me.
O mahā-muscled one!
You are fulfilled.
The undecaying realm is yours.

12 *Tāta*! My child! Shed your anger.
Listen to me.
Every rājā has to experience
a vision of hell.

13 O bull-brave hero!
Good and bad
are the stuff of life.
Enjoy first the fruits
of good karma; suffer next
the fruits of bad karma.

14 But he who suffers hell first,
enjoys heaven next.
Whose bad karma exceeds good,
enjoys heaven first.

15 Because I wished you well, O king,
I let you experience hell first.
You tricked Droṇa,
you deceived him about his son.

व्याजेनैव ततो राजन् दर्शितो नरकस्तव ।
यथैव त्वं तथा भीमस्तथा पार्थो यमौ तथा ॥ १६ ॥

द्रौपदी च तथा कृष्णा व्याजेन नरकं गताः ।
आगच्छ नरशार्दूल मुक्तास्ते चैव कल्मषात् ॥ १७ ॥

स्वपक्ष्याश्चैव ये तुभ्यं पार्थिवा निहता रणे ।
सर्वे स्वर्गमनुप्राप्तास्तान् पश्य भरतर्षभ ॥ १८ ॥

कर्णश्चैव महेष्वासः सर्वशस्त्रभृतां वरः ।
स गतः परमां सिद्धिं यदर्थं परितप्यसे ॥ १९ ॥

तं पश्य पुरुषव्याघ्रमादित्यतनयं विभो ।
स्वस्थानस्थं महाबाहो जहि शोकं नरर्षभ ॥ २० ॥

भ्रातॄंश्चान्यांस्तथा पश्य स्वपक्ष्यांश्चैव पार्थिवान् ।
स्वं स्वं स्थानमनुप्राप्तान् व्येतु ते मानसो ज्वरः ॥ २१ ॥

कृच्छ्रं पूर्वं चानुभूय इतःप्रभृति कौरव ।
विहरस्व मया सार्धं गतशोको निरामयः ॥ २२ ॥

कर्मणां तात पुण्यानां जितानां तपसा स्वयम् ।
दानानां च महाबाहो फलं प्राप्नुहि पार्थिव ॥ २३ ॥

16 So you have been tricked, O rājā,
with a vision of hell.
Exactly like you,
Bhīma, Pārtha-Arjuna, the twins,

17 And Kṛṣṇā-Draupadī have been tricked
with a vision of hell.
O tiger-brave hero! Come!
They are all cleansed of evil.

18 O bull-brave Bharata!
All the earth-lords who fought for you
are now in heaven.
Come! Meet them.

19 And he for whom you grieved deeply –
Karṇa the mahā-bowman –
Karṇa the finest-of-weapons-wielders –
he has attained the supreme perfection.

20 Radiant one! *Vibho!*
Mahā-muscled bull-brave hero!
Come – meet Karṇa,
the tiger-brave son of Āditya.
He is where he should be.
Do not grieve for him.

21 And see your other brothers as well,
and your royal allies.
They are where they should be.
Calm the fever in your heart.

22 O Kaurava Yudhiṣṭhira!
Absorb this little suffering,
discard your grief and ailments,
and enjoy with me your happiness.

23 *Tāta*! My child! Earth-lord!
Mahā-muscled one!
Enjoy the fruits of your tapasyā,
your charity, your good karma.

Transcreated by P.Lal

अद्य त्वां देवगन्धर्वा दिव्याश्चाप्सरसो दिवि ।
उपसेवन्तु कल्याण्यो विरजोऽम्बरभूषणाः ॥ २४ ॥

राजसूयजिताँल्लोकानश्वमेधाभिवर्धितान् ।
प्राप्नुहि त्वं महाबाहो तपसश्च महाफलम् ॥ २५ ॥

उपर्युपरि राज्ञां हि तव लोका युधिष्ठिर ।
हरिश्चन्द्रसमाः पार्थ येषु त्वं विहरिष्यसि ॥ २६ ॥

मान्धाता यत्र राजर्षिर्यत्र राजा भगीरथः ।
दौष्यन्तिर्यत्र भरतस्तत्र त्वं विहरिष्यसि ॥ २७ ॥

एषा देवनदी पुण्या पार्थ त्रैलोक्यपावनी ।
आकाशगङ्गा राजेन्द्र तत्राप्लुत्य गमिष्यसि ॥ २८ ॥

अत्र स्नातस्य भावस्ते मानुषो विगमिष्यति ।
गतशोको निरायासो मुक्तवैरो भविष्यसि ॥ २९ ॥

एवं ब्रुवति देवेन्द्रे कौरवेन्द्रं युधिष्ठिरम् ।
धर्मो विग्रहवान् साक्षादुवाच सुतमात्मनः ॥ ३० ॥

24 From today the gods, gandharvas,
the celestial apsarās,
gorgeously ornamented and richly dressed,
will serve you in heaven.

25 O mahā-muscled one!
Enjoy the celestial realm
as the mahā-fruit of your tapasyā
and your Rājasūya sacrifice
enhanced by the employment
of the sacrificial *asi*-sword.

26 Pārtha-Yudhiṣṭhira!
The realm you have attained
equals the realm attained by Hariścandra
and excels the realms of other rājās.

27 Enjoy yourself here
in the company of rāja-ṛṣi Māndhātā,
rājā Bhagīratha,
and Duṣyanta's son Bharata.

28 Pārtha-Yudhiṣṭhira!
This is the source
of the three-worlds-flowing
celestial river Ākāśa-gaṅgā.
O Indra-among-rajas!
Purify yourself
in the waters of this river
and enter your realm.

29 Bathe in this river,
and be rid of your flesh-frame,
be rid of grief and ailments,
be rid of hate and revenge."

30 Even as Devendra-Indra
was saying this,
Dharma appeared in person
and said to his son,
the Indra-of-the-Kauravas
Yudhiṣṭhira:

भो भो राजन् महाप्राज्ञ प्रीतोऽस्मि तव पुत्रक ।
मद्भक्त्या सत्यवाक्यैश्च क्षमया च दमेन च ॥ ३१ ॥

एषा तृतीया जिज्ञासा तव राजन् कृता मया ।
न शक्यसे चालयितुं स्वभावात् पार्थ हेतुतः ॥ ३२ ॥

पूर्वं परीक्षितो हि त्वं प्रश्नाद् द्वैतवने मया ।
अरणीसहितस्यार्थे तच्च निस्तीर्णवानसि ॥ ३३ ॥

सोदर्येषु विनष्टेषु द्रौपद्या तत्र भारत ।
श्वरूपधारिणा तत्र पुनस्त्वं मे परीक्षितः ॥ ३४ ॥

इदं तृतीयं भ्रातृणामर्थे यत् स्थातुमिच्छसि ।
विशुद्धोऽसि महाभाग सुखी विगतकल्मषः ॥ ३५ ॥

न च ते भ्रातरः पार्थ नरकार्हा विशाम्पते ।
मायैषा देवराजेन महेन्द्रेण प्रयोजिता ॥ ३६ ॥

अवश्यं नरकास्तात द्रष्टव्याः सर्वराजभिः ।
ततस्त्वया प्राप्तमिदं मुहूर्तं दुःखमुत्तमम् ॥ ३७ ॥

31 "O mahā-wise rājā! My son!
How pleased I am with you!
My *bhakta*, my truth-speaking,
my patience-perfect, disciplined son!

32 This is the third time, O rājā,
that I have tested you.
O Pārtha-Yudhiṣṭhira!
There is no power
that can swerve you
from who you truly are.

33 I tested you with questions
in the Dvaita forest
where you came for the fire-sticks.
Your answers were perfect.

34 Then, O Bharata descendant,
when Draupadī
and your brothers collapsed,
I tested you,
disguising myself as a dog.
You are now again perfect.

35 This is the third test.
You have made up your mind
to stay back with your brothers,
for their sake.
O mahā-fortune-favoured one!
You are pure, free, happy.

36 O Pārtha-Yudhiṣṭhira!
Lord of the world!
Hell is not the place
for your brothers.
All this was the māyā
of Devarāja Mahendra-Indra.

37 *Tāta!* My son! There is no escape.
All rājās must experience
a vision of hell.
So you, briefly, were tormented.

[XVIII:3:38-44]

Transcreated by P. Lal

न सव्यसाची भीमो वा यमौ वा पुरुषर्षभौ ।
कर्णो वा सत्यवाक् शूरो नरकार्हाश्चिरं नृप ॥ ३८ ॥

न कृष्णा राजपुत्री च नरकार्हा कथंचन ।
एह्येहि भरतश्रेष्ठ पश्य गङ्गां त्रिलोकगाम् ॥ ३९ ॥

एवमुक्तः स राजर्षिस्तव पूर्वपितामहः ।
जगाम सह धर्मेण सर्वैश्च त्रिदिवालयैः ॥ ४० ॥

गङ्गां देवनदीं पुण्यां पावनीमृषिसंस्तुताम् ।
अवगाह्य ततो राजा तनुं तत्याज मानुषीम् ॥ ४१ ॥

ततो दिव्यवपुर्भूत्वा धर्मराजो युधिष्ठिरः ।
निर्वैरो गतसंतापो जले तस्मिन् समाप्लुतः ॥ ४२ ॥

ततो ययौ वृतो देवैः कुरुराजो युधिष्ठिरः ।
धर्मेण सहितो धीमान् स्तूयमानो महर्षिभिः ॥ ४३ ॥

यत्र ते पुरुषव्याघ्राः शूरा विगतमन्यवः ।
पाण्डवा धार्तराष्ट्राश्च स्वानि स्थानानि भेजिरे ॥ ४४ ॥

38 O king! Arjuna, Bhīma,
the bull-brave twins,
valiant, truth-speaking Karṇa –
not one of them
deserved to be in hell
for very long.

39 Princess Kṛṣṇā-Draupadī also
does not deserve hell.
O bull-brave Bharata! Come!
See the three-worlds-purifying Gaṅgā."

40 Your rāja-ṛṣi grancestor heard this,
and proceeded
with Dharma and the other gods
of *tridivālaya*-heaven

41 To bathe in the celestial
purifying Devanadī-Gaṅgā,
a river revered
by the sacred chants of ṛṣis.
Bathing in the Gaṅgā,
the rājā discarded his flesh-frame.

42 In his new celestial form,
Dharmarāja Yudhiṣṭhira
shed his griefs and hatreds
after the sacred bath.

43 Encircled by the gods,
the wise Kuru-rājā Yudhiṣṭhira
left the place with Dharma,
while mahā-ṛṣis sang his praises.

44 He reached the place
where the bull-brave
Pāṇḍava and Dhārtarāṣṭra heroes,
cleansed of hate and pride,
each as he deserved,
were enjoying their divine state.

[XVIII:4:1-8]

Transcribed by P. Lal

चतुर्थोऽध्यायः

वैशम्पायन उवाच

ततो युधिष्ठिरो राजा देवैः सर्षिमरुद्गणैः ।
स्तूयमानो ययौ तत्र यत्र ते कुरुपुङ्गवाः ॥ १ ॥

ददर्श तत्र गोविन्दं ब्राह्मेण वपुषान्वितम् ।
तेनैव दृष्टपूर्वेण सादृश्येनैव सूचितम् ॥ २ ॥

दीप्यमानं स्ववपुषा दिव्यैरस्त्रैरुपस्थितम् ।
चक्रप्रभृतिभिर्घोरैर्दिव्यैः पुरुषविग्रहैः ॥ ३ ॥

उपास्यमानं वीरेण फाल्गुनेन सुवर्चसा ।
तथास्वरूपं कौन्तेयो ददर्श मधुसूदनम् ॥ ४ ॥

तावुभौ पुरुषव्याघ्रौ समुद्वीक्ष्य युधिष्ठिरम् ।
यथावत् प्रतिपेदाते पूजया देवपूजितौ ॥ ५ ॥

अपरस्मिन्नथोद्देशे कर्णं शस्त्रभृतां वरम् ।
द्वादशादित्यसहितं ददर्श कुरुनन्दनः ॥ ६ ॥

अथापरस्मिन्नुद्देशे मरुद्गणवृतं विभुम् ।
भीमसेनमथापश्यत् तेनैव वपुषान्वितम् ॥ ७ ॥

वायोर्मूर्तिमतः पार्श्वे दिव्यमूर्तिसमन्वितम् ।
श्रिया परमया युक्तं सिद्धिं परमिकां गतम् ॥ ८ ॥

SECTION FOUR

1 Praised by the gods, ṛṣis and Maruts
(continued Vaiśampāyana),
rājā Yudhiṣṭhira went to the place
where the bull-brave Kauravas were.

2 He saw Govinda-Krishna there
in his Brahma-form.
He could recognise it as such,
because he had seen it before.

3 That form emanated a wondrous glory.
In that celestial radiance
shone the fierce divine *cakra*
and other human-embodied weapons.

4 Dazzling-with-radiance Phālguna-Arjuna
was adoring him.
Kuntī's son Yudhiṣṭhira also saw Krishna
as Madhusūdana-Krishna.

5 Both the tiger-brave heroes –
Arjuna and Krishna –
who were receiving the pūjā
of the gods,
offered appropriate pūjā-respect
to Yudhiṣṭhira.

6 Delighter-of-the-Kauravas Yudhiṣṭhira
noticed Karṇa,
the finest of weapons-wielders,
dazzling like a dozen suns.

7 Elsewhere he noticed Bhimasena,
surrounded by the Maruts,
radiating power,
gifted with a resplendent form.

8 Bhīma sat next to Vāyu,
he was in his *mūrti*-form.
He glowed with the celestial splendour
of supreme success.

[XVIII:4:9-15]

Transcribed by P.Lal

अश्विनोस्तु तथा स्थाने दीप्यमानौ स्वतेजसा ।
नकुलं सहदेवं च ददर्श कुरुनन्दनः ॥ ९ ॥

तथा ददर्श पाञ्चालीं कमलोत्पलमालिनीम् ।
वपुषा स्वर्गमाक्रम्य तिष्ठन्तीमर्कवर्चसम् ॥ १० ॥

अखिलं सहसा राजा प्रष्टुमैच्छद् युधिष्ठिरः ।
ततोऽस्य भगवानिन्द्रः कथयामास देवराट् ॥ ११ ॥

श्रीरेषा द्रौपदीरूपा त्वदर्थे मानुषं गता ।
अयोनिजा लोककान्ता पुण्यगन्धा युधिष्ठिर ॥ १२ ॥

रत्यर्थं भवतां ह्येषा निर्मिता शूलपाणिना ।
द्रुपदस्य कुले जाता भवद्भिश्चोपजीविता ॥ १३ ॥

एते पञ्च महाभागा गन्धर्वाः पावकप्रभाः ।
द्रौपद्यास्तनया राजन् युष्माकममितौजसः ॥ १४ ॥

पश्य गन्धर्वराजानं धृतराष्ट्रं मनीषिणम् ।
एनं च त्वं विजानीहि भ्रातरं पूर्वजं पितुः ॥ १५ ॥

9 Delighter-of-the-Kauravas Yudhiṣṭhira
saw Nakula and Sahadeva
next to the Aśvins;
both radiated self-shining splendour.

10 He saw Pāñcālī-Draupadī,
the lotus-garlanded lady,
dazzling heaven with her beauty
that glowed like the glorious sun.

11 Suddenly rājā Yudhiṣṭhira decided
to question her.
Bhagavān Devarāja Indra intervened,
saying:

12 "Yudhiṣṭhira, the lady you see
is Draupadī,
the fragrant-bodied lady,
the world-enchanting lady
who took birth among humans
but not in a human womb –
she is Śrī herself,
the goddess of prosperity.

13 Śūlāpāṇi trident-wielding Śiva
created her personally
for your welfare.
Born in the royal family of Drupada,
she was accepted by you
and your brothers.

14 These five gandharvas, O rājā,
blazing with the effulgence of fire,
these mahā-fortune-favoured ones
of limitless energy,
are the sons of Draupadī,
by you and your brothers.

15 And here you can see
the rājā of the gandharvas,
mind-inseeing Dhṛtarāṣṭra,
your father's elder brother.

Translated by P. Lal

अयं ते पूर्वजो भ्राता कौन्तेयः पावकद्युतिः ।
सूतपुत्राग्रजः श्रेष्ठो राधेय इति विश्रुतः ॥ १६ ॥

आदित्यसहितो याति पश्यैनं पुरुषर्षभम् ।
साध्यानामथ देवानां विश्वेषां मरुतामपि ॥ १७ ॥

गणेषु पश्य राजेन्द्र वृष्ण्यन्धकमहारथान् ।
सात्यकिप्रमुखान् वीरान् भोजांश्चैव महाबलान् ॥ १८ ॥

सोमेन सहितं पश्य सौभद्रमपराजितम् ।
अभिमन्युं महेष्वासं निशाकरसमद्युतिम् ॥ १९ ॥

एष पाण्डुर्महेष्वासः कुन्त्या माद्र्या च संगतः ।
विमानेन सदाभ्येति पिता तव ममान्तिकम् ॥ २० ॥

वसुभिः सहितं पश्य भीष्मं शान्तनवं नृपम् ।
द्रोणं बृहस्पतेः पार्श्वे गुरुमेनं निशामय ॥ २१ ॥

एते चान्ये महीपाला योधास्तव च पाण्डव ।
गन्धर्वसहिता यान्ति यक्षपुण्यजनैस्तथा ॥ २२ ॥

16 Here is your eldest brother,
Kuntī's son Karṇa,
blazing with the effulgence of fire,
known as Rādheya,
the eldest son
of the Sūta charioteer.

17 He is with Āditya, the sun-god.
See him there, the bull-brave hero.
Among the Sādhyas, gods,
Viśvadevas and Maruts,

18 O Indra-among-rājās,
you will see the mahā-chariot-heroes
of the Vṛṣṇis and Andhakas –
chief among them Sātyaki,
and the mahā-powerful warriors
of the Bhojas.

19 You can see the undefeatable
son of Subhadrā, Abhimanyu,
the mahā-bowman,
shining with the gentle light
of the moon,
the luminary of the night.

20 You can see the mahā-bowman Pāṇḍu,
united at last
with Kuntī and Mādrī.
Your father
comes to meet me often
in his chariot.

21 See the son of Śāntanu,
king Bhīṣma,
among the Vasus.
Next to Bṛhaspati
is seated
your guru Droṇa.

22 O Pāṇḍava Yudhiṣṭhira!
Your royal allies in the war
are with the gandharvas, yakṣas,
and other sacred beings.

गुह्यकानां गतिं चापि केचित् प्राप्ता नराधिपाः ।
त्यक्त्वा देहं जितः स्वर्गः पुण्यवाग्बुद्धिकर्मभिः ॥ २३ ॥

पञ्चमोऽध्यायः

जनमेजय उवाच

भीष्मद्रोणौ महात्मानौ धृतराष्ट्रश्च पार्थिवः ।
विराटद्रुपदौ चोभौ शङ्खश्चैवोत्तरस्तथा ॥ १ ॥

धृष्टकेतुर्जयत्सेनो राजा चैव स सत्यजित् ।
दुर्योधनसुताश्चैव शकुनिश्चैव सौबलः ॥ २ ॥

कर्णपुत्राश्च विक्रान्ता राजा चैव जयद्रथः ।
घटोत्कचादयश्चैव ये चान्ये नानुकीर्तिताः ॥ ३ ॥

ये चान्ये कीर्तिता वीरा राजानो दीप्तमूर्तयः ।
स्वर्गे कालं कियन्तं ते तस्थुस्तदपि शंस मे ॥ ४ ॥

आहोस्विच्छाश्वतं स्थानं तेषां तत्र द्विजोत्तम ।
अन्ते वा कर्मणां कां ते गतिं प्राप्ता नरर्षभाः ॥ ५ ॥

एतदिच्छाम्यहं श्रोतुं प्रोच्यमानं द्विजोत्तम ।
तपसा हि प्रदीप्तेन सर्वं त्वमनुपश्यसि ॥ ६ ॥

सौतिरुवाच

इत्युक्तः स तु विप्रर्षिरनुज्ञातो महात्मना ।
व्यासेन तस्य नृपतेराख्यातुमुपचक्रमे ॥ ७ ॥

23 O lord of men!
Some have become Guhyakas.
They have left their bodies,
and attained heaven
by the meritorious performance
of pure word, mind, and karma.

SECTION FIVE

1 "Mahātmās Bhīṣma and Droṇa,"
asked Janamejaya,
"the earth-lord Dhṛtarāṣṭra,
Virāṭa, Drupada, Śaṅkha, Uttara,

2 Dhṛṣṭaketu, Jayatsena,
rājā Satyajit,
the sons of Duryodhana,
Subala's son Śakuni,

3 The valiant sons of Karṇa,
rājā Jayadratha,
Ghaṭotkaca
and others you have not named, –

4 All these valiant heroes
and rājās blazing with glory –
how long will they remain
in heaven, tell me.

5 O finest of the twice-born!
Will they stay forever in heaven?
What will happen to these bull-brave heroes
when their karma ends?

6 O finest of the twice-born!
I want to know this from you.
Your radiant tapasyā is such
that you have insight into everything."

7 Questioned thus (said Sauti),
the twice-born ṛṣi Vaiśampāyana
obtained the permission of mahātmā Vyāsa,
and replied to the king.

वैशम्पायन उवाच

न शक्यं कर्मणामन्ते सर्वेण मनुजाधिप ।
प्रकृतिं किं नु सम्यक्ते पृच्छैषा सम्प्रयोजिता ॥ ८ ॥

शृणु गुह्यमिदं राजन् देवानां भरतर्षभ ।
यदुवाच महातेजा दिव्यचक्षुः प्रतापवान् ॥ ९ ॥

मुनिः पुराणः कौरव्य पाराशर्यो महाव्रतः ।
अगाधबुद्धिः सर्वज्ञो गतिज्ञः सर्वकर्मणाम् ॥ १० ॥

तेनोक्तं कर्मणामन्ते प्रविशन्ति स्विकां तनुम् ।
वसूनेव महातेजा भीष्मः प्राप महाद्युतिः ॥ ११ ॥

अष्टावेव हि दृश्यन्ते वसवो भरतर्षभ ।
बृहस्पतिं विवेशाथ द्रोणो ह्यङ्गिरसां वरम् ॥ १२ ॥

कृतवर्मा तु हार्दिक्यः प्रविवेश मरुद्गणान् ।
सनत्कुमारं प्रद्युम्नः प्रविवेश यथागतम् ॥ १३ ॥

धृतराष्ट्रो धनेशस्य लोकान् प्राप दुरासदान् ।
धृतराष्ट्रेण सहिता गान्धारी च यशस्विनी ॥ १४ ॥

पत्नीभ्यां सहितः पाण्डुर्महेन्द्रसदनं ययौ ।
विराटद्रुपदौ चोभौ धृष्टकेतुश्च पार्थिवः ॥ १५ ॥

8 O ruler of men (said Vaiśampāyana),
everyone does not discover
his true nature when his karma ends.
"How can this be?
Can this indeed be?"
That is the right question.

9 O bull-brave Bharata rājā!
This is a secret of the gods.
Listen to me. I will explain it
the way it was explained
by the mahā-energetic,
divine-visioned, illustrious,

10 Mahā-vowed son of Parāśara,
the ancient *muni* Vyāsa –
a *muni,* O Kaurava, all-knowing,
a *muni* of limitless learning,
a *muni* who knows
where all karmas end.

11 He said to me that, karma ended,
they entered their own body-selves.
Mahā-energetic and mahā-radiant Bhīṣma
acquired the state of the Vasus.

12 O bull-brave Bharata!
So the Vasus are still eight in all.
Droṇa entered into Bṛhaspati,
the finest descendant of Aṅgirasa.

13 Hṛdīka's son Kṛtavarman entered
the Marut deities.
Pradyumna entered Sanatkumāra,
from whom he had emerged.

14 Dhṛtarāṣṭra acquired the realm
of Dhaneśa-Kubera,
so difficult to attain.
Illustrious Gāndhārī accompanied him.

15 Accompanied by both his wives,
Pāṇḍu entered the realm
of Mahendra-Indra.
Virāṭa, Drupada, earth-lord Dhṛṣṭaketu,

[XVIII.5:16-23]

Transcreated by P. Lal

निशठाक्रूरसाम्बाश्च भानुः कम्पो विदूरथः।
भूरिश्रवाः शलश्चैव भूरिश्च पृथिवीपतिः॥ १६॥

कंसश्चैवोग्रसेनश्च वसुदेवस्तथैव च।
उत्तरश्च सह भ्रात्रा शङ्खेन नरपुङ्गवः॥ १७॥

विश्वेषां देवतानां ते विविशुर्नरसत्तमाः।
वर्चा नाम महातेजाः सोमपुत्रः प्रतापवान्॥ १८॥

सोऽभिमन्युर्नृसिंहस्य फाल्गुनस्य सुतोऽभवत्।
स युद्ध्वा क्षत्रधर्मेण यथा नान्यः पुमान् क्वचित्॥ १९॥

विवेश सोमं धर्मात्मा कर्मणोऽन्ते महारथः।
आविवेश रविं कर्णो निहतः पुरुषर्षभः॥ २०॥

द्वापरं शकुनिः प्राप धृष्टद्युम्नस्तु पावकम्।
धृतराष्ट्रात्मजाः सर्वे यातुधाना बलोत्कटाः॥ २१॥

ऋद्धिमन्तो महात्मानः शस्त्रपूता दिवं गताः।
धर्ममेवाविशत् क्षत्ता राजा चैव युधिष्ठिरः॥ २२॥

अनन्तो भगवान् देवः प्रविवेश रसातलम्।
पितामहनियोगाद् वै यो योगाद् गामधारयत्॥ २३॥

16 Niṣaṭha, Akrūra, Sāmba,
Bhānu, Kampa, Vidūratha,
Bhūriśravas, Śala,
the ruler-of-the-earth Bhūri,

17 Kaṁsa, Ugrasena, Vasudeva,
Uttara and his brother Śaṅkha –
all these *nara-puṅgava*
bull-brave mortals –

18 These finest of men
entered the Viśvadeva deities.
The mahā-energetic, illustrious son of Soma
named Varcā

19 Became Abhimanyu,
the son of lion-brave Phālguna-Arjuna.
Abiding by Kṣatriya-dharma,
battling as none battled before,

20 The dharmātmā mahā-chariot-hero
Abhimanyu entered Soma.
Killed on the battlefield,
bull-brave Karṇa entered the sun Ravi.

21 Śakuni entered Dvāpara,
and Dhṛṣṭadyumna entered Pāvaka-Agni.
The sons of Dhṛtarāṣṭra were all
aggressive Yātudhāna rākṣasas.

22 Purified by being slain by weapons
on the field of battle,
those mahātmās attained
the realm of heaven.
Vidura and rājā Yudhiṣṭhira
entered Dharma.

23 Bhagavān Ananta was born
as Balarāma-deva,
and entered the Rasātala underworld.
Ordered by Pitāmaha Brahmā,
he supported the earth from below
with his yoga-energy.

Transcreated by P. Lal

यः स नारायणो नाम देवदेवः सनातनः ।
तस्यांशो वासुदेवस्तु कर्मणोऽन्ते विवेश ह ॥ २४ ॥

षोडश स्त्रीसहस्राणि वासुदेवपरिग्रहः ।
अमज्जंस्ताः सरस्वत्यां कालेन जनमेजय ॥ २५ ॥

तत्र त्यक्त्वा शरीराणि दिवमारुरुहुः पुनः ।
ताश्चैवाप्सरसो भूत्वा वासुदेवमुपाविशन् ॥ २६ ॥

हतास्तस्मिन् महायुद्धे ये वीरास्तु महारथाः ।
घटोत्कचादयश्चैव देवान् यक्षांश्च भेजिरे ॥ २७ ॥

दुर्योधनसहायाश्च राक्षसाः परिकीर्तिताः ।
प्राप्तास्ते क्रमशो राजन् सर्वलोकाननुत्तमान् ॥ २८ ॥

भवनं च महेन्द्रस्य कुबेरस्य च धीमतः ।
वरुणस्य तथा लोकान् विविशुः पुरुषर्षभाः ॥ २९ ॥

एतत् ते सर्वमाख्यातं विस्तरेण महाद्युते ।
कुरूणां चरितं कृत्स्नं पाण्डवानां च भारत ॥ ३० ॥

सौतिरुवाच

एतच्छ्रुत्वा द्विजश्रेष्ठाः स राजा जनमेजयः ।
विस्मितोऽभवदत्यर्थं यज्ञकर्मान्तरेष्वथ ॥ ३१ ॥

24 The eternal god of gods
named Nārāyaṇa –
a part of him
was Vāsudeva-Krishna
who, karma ended,
entered Nārāyaṇa.

25 O Janamejaya!
Vāsudeva-Krishna's sixteen thousand wives,
at the auspicious time,
plunged in the Sarasvatī river.

26 Forsaking their flesh-frames there,
all reached the realm of heaven
where, transformed into apsarās,
they stayed with Vāsudeva-Krishna.

27 The mahā-chariot-heroes
and other heroes of the mahā-war,
such as Ghaṭotkaca and others,
became gods and yakṣas.

28 All who had sided with Duryodhana
were turned into rākṣasas.
In course of time, O rājā,
they attained the supreme realm.

29 Those bull-brave heroes
in course of time
went to the realms of Mahendra-Indra,
wise Kubera and Varuṇa.

30 O mahā-radiant Bharata!
I have given you in detail
what happened
to the Kauravas and Pāṇḍavas.

31 O most excellent of the twice-born!
(continued Sauti)
rājā Janamejaya heard all this
during the intervals
of the performance of the yajña,
and he was wonderstruck.

ततः समापयामासुः कर्म तत् तस्य याजकाः ।
आस्तीकश्चाभवत् प्रीतः परिमोक्ष्य भुजङ्गमान्॥ ३२ ॥

ततो द्विजातीन् सर्वांस्तान् दक्षिणाभिरतोषयत्।
पूजिताश्चापि ते राज्ञा ततो जग्मुर्यथागतम् ॥ ३३ ॥

विसर्जयित्वा विप्रांस्तान् राजापि जनमेजयः ।
ततस्तक्षशिलायाः स पुनरायाद् गजाह्वयम् ॥ ३४ ॥

एतत् ते सर्वमाख्यातं वैशम्पायनकीर्तितम् ।
व्यासाज्ञया समाज्ञातं सर्पसत्रे नृपस्य हि ॥ ३५ ॥

पुण्योऽयमितिहासाख्यः पवित्रं चेदमुत्तमम् ।
कृष्णेन मुनिना विप्र निर्मितं सत्यवादिना ॥ ३६ ॥

सर्वज्ञेन विधिज्ञेन धर्मज्ञानवता सता ।
अतीन्द्रियेण शुचिना तपसा भावितात्मना ॥ ३७ ॥

ऐश्वर्ये वर्तता चैव सांख्ययोगवता तथा ।
नैकतन्त्रविबुद्धेन दृष्ट्वा दिव्येन चक्षुषा ॥ ३८ ॥

32 The yajña-priests completed
the ritual observances.
Āstīka was pleased by his rescue
of the snakes from the fire.

33 Rājā Janamejaya gratified the priests
with lavish *dakṣiṇā*.
Pūjā-respected by the rājā,
they returned to their homes.

34 And rājā Janamejaya also,
bidding the Brahmins farewell,
returned from Takṣaśilā
to the elephant-named city.

35 All that Vaiśampāyana narrated
at the *sarpa-satra* snake-sacrifice
of king Janamejaya, as instructed by Vyāsa –
I have faithfully repeated.

36 O Brahmin!
This *itihāsa*
This historical story
Composed by the truth-speaking
Muni Kṛṣṇa-Vyāsa
Is a sanctifying narrative
Of incomparable excellence.

37 All-knowing
Respectful to the tradition
Proficient in Dharma-jñāna
Pious and pure-minded
Gifted with sense-transcending insight
Purified by tapasyā
Profoundly contemplative

38 Radiating glory
Immersed in Sāṁkhya and Yoga
Divine-visioned
Amassing diverse knowledge –

[XVIII.5:39-45]

कीर्तिं प्रथयता लोके पाण्डवानां महात्मनाम् ।
अन्येषां क्षत्रियाणां च भूरिद्रविणतेजसाम् ॥ ३९ ॥

यश्चेदं श्रावयेद् विद्वान् सदा पर्वणि पर्वणि ।
धूतपाप्मा जितस्वर्गो ब्रह्मभूयाय कल्पते ॥ ४० ॥

Transcreated by P. Lal

कार्ष्णं वेदमिमं सर्वं शृणुयाद् यः समाहितः ।
ब्रह्महत्यादिपापानां कोटिस्तस्य विनश्यति ॥ ४१ ॥

यश्चेदं श्रावयेच्छ्राद्धे ब्राह्मणान् पादमन्ततः ।
अक्षय्यमन्नपानं वै पितॄंस्तस्योपतिष्ठते ॥ ४२ ॥

अह्ना यदेनः कुरुते इन्द्रियैर्मनसापि वा ।
महाभारतमाख्याय पश्चात् संध्यां प्रमुच्यते ॥ ४३ ॥

यद् रात्रौ कुरुते पापं ब्राह्मणः स्त्रीगणैर्वृतः ।
महाभारतमाख्याय पूर्वां संध्यां प्रमुच्यते ॥ ४४ ॥

भरतानां महज्जन्म तस्माद् भारतमुच्यते ।
महत्त्वाद् भारवत्त्वाच्च महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥ ४५ ॥

39 He has presented to the world the glory
Of the mahātmā Pāṇḍavas
And other Kṣatriyas
Endowed with a surplus treasure
Of radiant energy.

40 A learned man who recites
this epic on holy days to listeners
is cleansed of misdeeds
and attains the state of Brahma.

41 Cleansed are the crores of crimes –
even the crime of Brahmin-murder –
of a person who devotedly listens
to a recitation
of this complete *Kṛṣṇa-veda*
Mahābhārata of Vyāsa.

42 The *pitṛ*-spirits of the ancestors
of a man who recites
a *pāda*-quarter-śloka at a *śrāddha*
obtain unending food and drink.

43 The recitation of even a portion
of the *Mahābhārata*
has the power to cleanse
before evening ends
all crimes of body and mind
committed in the morning.

44 The crimes a Brahmin commits
with women at night
are cleansed before dawn breaks
if he recites a part of the *Mahābhārata*.

45 Because it is about
the mahā-birth of the Bharatas
it is known
as the *Mahābhārata*.
Because it is mahā-profound mahā-*bhāra*
it is known as the *Mahābhārata*.
Whoever understands and interprets it
as it should be understood and interpreted
is cleansed
of all crimes and misdeeds.

[XVIII:5:46-53]

Transcreated by P. Lal

अष्टादशपुराणानि धर्मशास्त्राणि सर्वशः ।
वेदाः साङ्गास्तथैकत्र भारतं चैकतः स्थितम् ॥ ४६ ॥

श्रूयतां सिंहनादोऽयमृषेस्तस्य महात्मनः ।
अष्टादशपुराणानां कर्तुर्वेदमहोदधेः ॥ ४७ ॥

त्रिभिर्वर्षैरिदं पूर्णं कृष्णद्वैपायनः प्रभुः ।
अखिलं भारतं चेदं चकार भगवान् मुनिः ॥ ४८ ॥

आकर्ण्य भक्त्या सततं जयाख्यं भारतं महत् ।
श्रीश्च कीर्तिस्तथा विद्या भवन्ति सहिताः सदा ॥ ४९ ॥

धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ॥ ५० ॥

जयो नामेतिहासोऽयं श्रोतव्यो मोक्षमिच्छता ।
ब्राह्मणेन च राज्ञा च गर्भिण्या चैव योषिता ॥ ५१ ॥

स्वर्गकामो लभेत् स्वर्गं जयकामो लभेज्जयम् ।
गर्भिणी लभते पुत्रं कन्यां वा बहुभागिनीम् ॥ ५२ ॥

अनागतश्च मोक्षश्च कृष्णद्वैपायनः प्रभुः ।
संदर्भं भारतस्यास्य कृतवान् धर्मकाम्यया ॥ ५३ ॥

46 Eighteen Purāṇas,
all the Dharma-śāstras –
Place them and the Vedas
all on one side
and place the *Mahābhārata*
on the other end –

47 And listen to the lion-loud declaration
of mahātmā Vyāsa:
All those eighteen and the others
are the same as that one *Mahābhārata.*

48 *Prabhu* Lord Bhagavān
Muni Kṛṣṇa-Dvaipayana Vyāsa
composed the *Mahābhārata*
in three years.

49 Whoever listens to the *Mahābhārata* –
also known as *Jaya* –
with bhakti, will be blessed
with prosperity, fame and learning.

50 O bull-brave Bharata!
What is in the *Mahābhārata*
on Dharma, Artha, Kāma and Mokṣa
may be elsewhere.
What is not in this epic
is nowhere else.

51 A Brahmin seeking mokṣa,
a rājā seeking victory,
a young pregnant girl,
should listen to this epic called *Jaya.*

52 The heaven-seeker gets heaven,
the victory-seeker becomes victorious,
the pregnant girl gets a son
or a hugely fortune-favoured daughter.

53 *Prabhu* Lord Kṛṣṇa-Dvaipāyana Vyāsa
compiled the *Mahābhārata*
because he desired
the establishment of dharma.

[XVIII:5:54-59]

Transcreated by P.Lal

षष्टिं शतसहस्राणि चकारान्यां स संहिताम्।
त्रिंशच्छतसहस्राणि देवलोके प्रतिष्ठितम्॥ ५४॥

पित्र्ये पञ्चदशं ज्ञेयं यक्षलोके चतुर्दश।
एकं शतसहस्रं तु मानुषेषु प्रभाषितम्॥ ५५॥

नारदोऽश्रावयद् देवानसितो देवलः पितॄन्।
रक्षोयक्षाञ्शुको मर्त्यान् वैशम्पायन एव तु॥ ५६॥

इतिहासमिमं पुण्यं महार्थं वेदसम्मितम्।
व्यासोक्तं श्रूयते येन कृत्वा ब्राह्मणमग्रतः॥ ५७॥

स नरः सर्वकामांश्च कीर्तिं प्राप्येह शौनक।
गच्छेत् परमिकां सिद्धिमत्र मे नास्ति संशयः॥ ५८॥

भारताध्ययनात् पुण्यादपि पादमधीयतः।
श्रद्धया परया भक्त्या श्राव्यते चापि येन तु॥ ५९॥

54 The first compilation of the *Mahābhārata*
had 600,000 ślokas;
300,000 ślokas were intended
for recitation in heaven,

55 150,000 ślokas were for *pitṛs*,
140,000 for yakṣas,
and 100,000 ślokas were meant
for recitation among human beings.

56 Nārada recited it to the gods,
Asita-Devala to the *pitṛs*,
Śuka to the rākṣasas,
and Vaiśampāyana to human beings.

57 This is an *itihāsa*
a sacred historical story
It is as profound
as the Vedas
The man who listens
to this *itihāsa*
in the presence
of a Brahma-knower –

58 That man, O Śaunaka,
achieves fame
and the fulfilment
of all desires
and attains
the supreme perfection –
there is no doubt
that this is so.

59 Who listens with *śraddhā* and bhakti
to a recitation of the *Mahābhārata* –
to even a fourth of a śloka –
acquires the purest merit.

Transcreated by P. Lal

य इमां संहितां पुण्यां पुत्रमध्यापयच्छुकम् ।
मातापितृसहस्राणि पुत्रदारशतानि च ।
संसारेष्वनुभूतानि यान्ति यास्यन्ति चापरे ॥ ६० ॥

हर्षस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥ ६१ ॥

ऊर्ध्वबाहुर्विरौम्येष न च कश्चिच्छृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥ ६२ ॥

न जातु कामान्न भयान्न लोभाद्
धर्मं त्यजेज्जीवितस्यापि हेतोः ।
नित्यो धर्मः सुखदुःखे त्वनित्ये
जीवो नित्यो हेतुरस्य त्वनित्यः ॥ ६३ ॥

60 Vyāsa taught this-sacred compilation
To his son Śuka.
They come and they go –
thousands of fathers
and thousands of mothers –
hundreds of sons
and hundreds of wives.
Others will come
and others will go –
hundreds and thousands of them.
Such is the world of saṁsāra
forever in flux.

61 Hundreds and thousands
of reasons to rejoice
Hundreds of thousands
of reasons to fear
Every day every day
The fool suffers
The pāṇḍit
remains serene.

62 I raise my arms and I shout
but no one listens!
From Dharma comes Artha and Kāma –
why is Dharma not practised?

63 Not for kāma
not out of fear
not for greed
not to save one's life
should dharma be discarded.
Happiness is fleeting
and so is sorrow.
Only dharma is eternal
Only the *jīva* is eternal
The ātman in the body.
The body clutching the ātman
is not eternal.

[XVIII:5:64-68]

Transcreated by P.Lal

इमां भारतसावित्रीं प्रातरुत्थाय यः पठेत् ।
स भारतफलं प्राप्य परं ब्रह्माधिगच्छति ॥ ६४ ॥

यथा समुद्रो भगवान् यथा हि हिमवान् गिरिः।
ख्यातावुभौ रत्ननिधी तथा भारतमुच्यते ॥ ६५ ॥

कार्ष्णं वेदमिमं विद्वाञ्श्रावयित्वार्थमश्नुते ।
इदं भारतमाख्यानं यः पठेत् सुसमाहितः ।
स गच्छेत् परमां सिद्धिमिति मे नास्ति संशयः॥ ६६ ॥

द्वैपायनोष्ठपुटनिःसृतमप्रमेयं
पुण्यं पवित्रमथ पापहरं शिवं च।
यो भारतं समधिगच्छति वाच्यमानं
किं तस्य पुष्करजलैरभिषेचनेन ॥ ६७ ॥

यो गोशतं कनकशृङ्गमयं ददाति
विप्राय वेदविदुषे सुबहुश्रुताय ।
पुण्यां च भारतकथां सततं शृणोति
तुल्यं फलं भवति तस्य च तस्य चैव॥ ६८॥

64 This is the Sāvitrī-Gāyatrī
of the *Mahābhārata*
Whoever meditates on it
on waking up at dawn
obtains the fruits
of the entire *Mahābhārata*
and attains the supreme
experience of Brahman.

65 Like the Bhagavān Ocean
and the Himavant Mountains
is the *Mahābhārata* –
a treasure-house of gems.

66 For this is the Kṛṣṇa-Veda
the fifth Veda of Kṛṣṇa-Dvaipāyana.
The person who recites it to others
obtains wealth and wisdom.
The person who recites the *Mahābhārata*
attains the supreme perfection.
Of this there is no doubt.

67 And he who listens
to this incomparable history
composed by Dvaipāyana-Vyāsa –
so pure and sanctifying
and auspicious and defect-destroying –
what need for such a person
to bathe in the waters of Puṣkara?

68 Who gives to a Brahmin
will-versed in the Vedas
a hundred cows
with gold-plated horns,
and he who listens
to the sacred *kathā*
called the *Mahābhārata* –
the fruits they acquire
are exactly the same.

This internationally accepted system of Roman transliteration of the Devanagari alphabet is followed in this transcreation.

VOWELS

Guttural	अ	आ
	a	ā
Palatal	इ	ई
	i	ī
Labial	उ	ऊ
	u	ū
Dental	ऋ	
	ṛ	
Guttural-Palatal	ए	ऐ
	e	ei
Guttural-Labial	ओ	औ
	o	au

CONSONANTS

Guttural	क	ख	ग	घ	ङ	ह	:
	k	kh	g	gh	ṅ	h	ḥ
Palatal	च	छ	ज	झ	ञ	य	श
	c	ch	j	jh	ñ	y	ś
Lingual	ट	ठ	ड	ढ	ण	र	ष
	ṭ	ṭh	ḍ	ḍh	ṇ	r	ṣ
Dental	त	थ	द	ध	न	ल	स
	t	th	d	dh	n	l	s
Labial	प	फ	ब	भ	म	व	
	p	ph	b	bh	m	v	

Anusvara = ṁ

HINDUSTAN TIMES

Kolkata Calendar



One of the paintings titled Women for Women is on display at Academy of Fine Arts

READING SESSION

GD Birla Sabhagar
Professor P Lal reads Sanjaya's report to Dhritarastra of the rout of the Kamboja and Yavana armies of the Kauravas by Satyaki, and the flight of Duryodhana and his brothers from the battlefield of Kuruksetra, in the 350th weekly Sunday session of his sloka-by-sloka English transcreation of the complete *Mahabharata* of Vyasa, presented by Sanskriti Sagar, at GD Birla Sabhagar on November 26 at 11 am.

ॐ The Mahābhārata

Appearing in single-volume format from WRITERS WORKSHOP
The Complete Mahābhārata transcreated by P. Lāl

Book 1 : The Ādi Parva (2005)
Book 2 : The Sabhā Parva (2005)
Book 3 : The Vana Parva (2005)
Book 4 : The Virāṭa Parva (2006)
Book 5 : The Udyoga Parva (2006)
Book 6 : The Bhīṣma Parva (2006)
Book 7 : The Droṇa Parva (2007)
Book 8 : The Karṇa Parva (2007)
Book 9 : The Śalya Parva (2007)
Book 10 : The Sauptika Parva (2007)
Book 11 : The Strī Parva (2007)
Book 12 : The Śānti Parva (2007)
Book 13 : The Anuśāsana Parva (2008)
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Book 17 : The Mahāprasthānika Parva (2006)
Book 18 : The Svargārohaṇa Parva (2006)

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Prefaces & Notes to Vyāsa's Ādi Parva
Prefaces and Notes to Vyāsa's Sabhā Parva
Vyāsa Mahābhārata Śakuntalā Kathā
Vyāsa Mahābhārata Yayāti Kathā
Vyāsa Mahābhārata Mandapāla Kathā
Vyāsa Mahābhārata Draupadī-Svayamvara Kathā
Vyāsa Mahābhārata Sāvitrī-Satyavān Kathā
Vyāsa Mahābhārata Nala-Damayantī Kathā
Vyāsa Mahābhārata Śiśupāla-Vadha Kathā
Vyāsa Mahābhārata Yakṣa-Yudhiṣṭhira Kathā
Vyāsa Mahābhārata Rāmāyaṇa Kathā

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Madhusraba Dasgupta
Samsad Companion to the Mahābhārata
(Sahitya Samsad, Kolkata, 1999)

The Mahabha

Atri

Soma (Chandr

Bu

A

Nal

Ya

marries Deva

(The Yadava race)

Yayati marries Devayani

↓

Yadu (& another son Anu)

↓

Vrishni (son)

↓

Devarata (son)

↓

Andhaka (son)

↓

Shura (son)

Vasudeva (son) — Kunti (daughter) marries Pandu

Balarama (son) — Krishna (son) marries Satyabhama — Subhadra (daughter) marries Arjuna

↓ Abhimanyu (son)

↓ Samba (son of Jambavati)

(Line extinct)

(Satyavati's

union with the

has sons

Vichitravirya

Dhritarashtra (son by Ambika)

↓

marries Gandhari

↓

Duryodhana & ninetynine sons & a daughter Duhshala

by union with a Vaishya woman

↓

Yuyutsu (youngest son)

Pandu (s

marries Ku

↓

Yudhishthira

Dharma

Bhima (son by

Arjuna (son by

Arjuna marrie

Sketch by Srimati Lal

a Family Tree

Rishi

ndu) the Moon

son)

on)

(son)

son)

& Sharmishtha

(The Paurava & Kaurava race)

Yayati marries Sharmishtha

↓

Puru (& 2 other sons: Druhyu & Turvasu)

↓

Dushyanta (son) marries Shakuntala

↓

Bharata (son)

↓

Hastin (son)

↓

Kuru (son)

↓

Shantanu (son) marries Satyavati

pre-marriage union with Ganga

↓

Bhishma (son)

yasa by her pre-marriage Parashara; Vyasa e two widows of mbika & Ambalika)

Chitrangada (son) (dies childless)

Vichitravirya (son) marries Ambika & Ambalika (their eldest sister Amba, reborn male as Shikhandin, kills Bhishma in the war)

y Ambalika)

Vidura (son by low caste woman)

and

Madri

↓

Nakula & Sahadeva (twin sons by Ashvins)

by

yu)

dra)

bhadra

↓

nanyu (son) marries Uttara

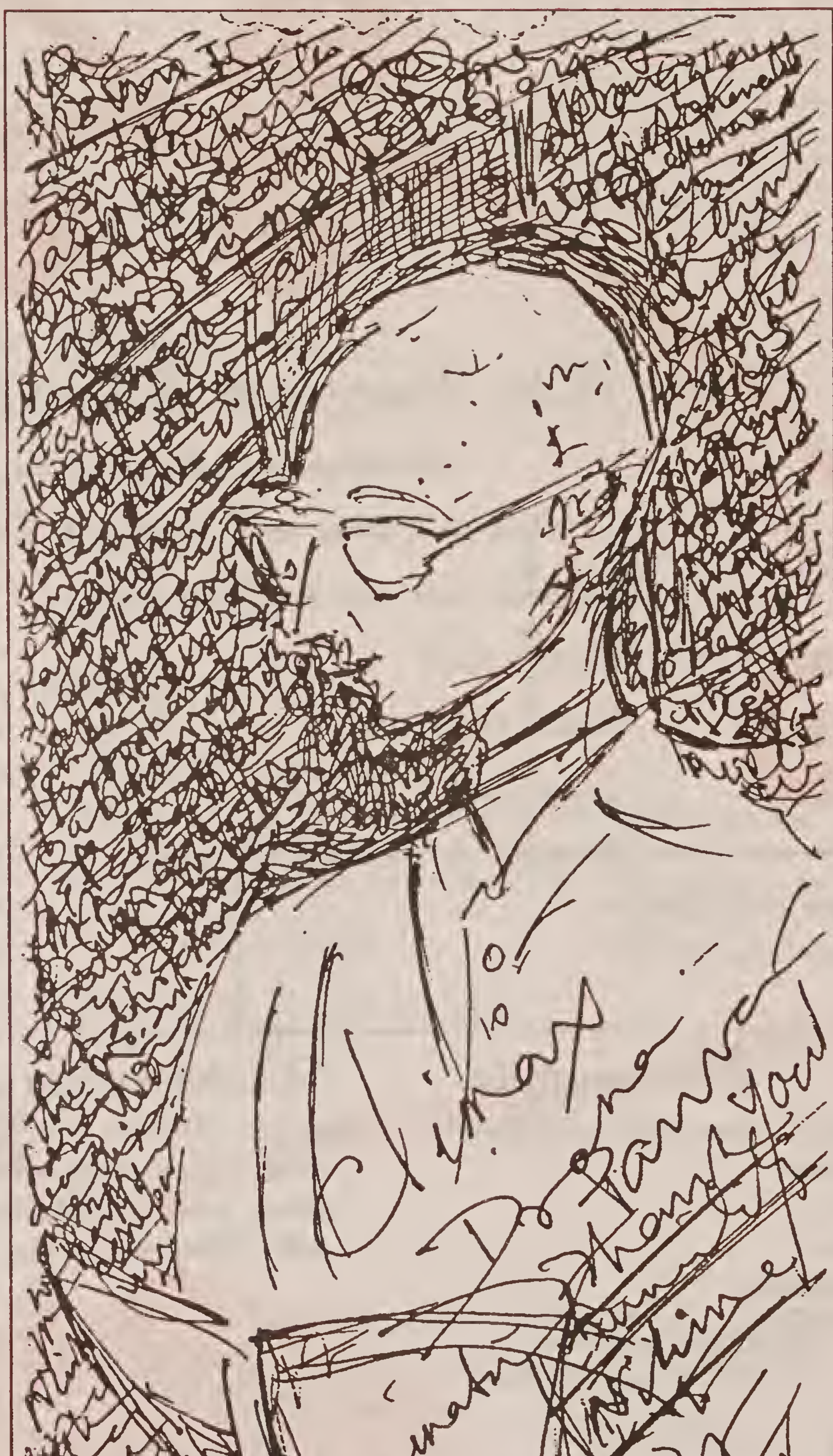
↓

Parikshit (son)

↓

Janamejaya (son)





P. Lāl reading the 334th weekly Sunday session of his English transcreation of Vyāsa's Mahābhārata on 2 July 2006 at G. D. Birla Sabhagar, Kolkata.

[*Sketch by Nilima Sen-Gangopadhyay*]

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The Mahābhārata

The Mahābhārata

The Mahābhārata of Vyāsa

TRANSCREATED BY P. LAL

The Mahābhārata

OF VYASA

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One can become a member or an Associate by written application to the Secretary, which requires the support of two members and approval by majority on committee. Members are writers with published work to their credit. To be an Associate requires agreement with aims and objects of WRITERS WORKSHOP, active interest in creative writing, and willingness to lend practical assistance to WORKSHOP activities. An annual subscription (Rs. 200) to *WW Literary Miscellany* confers Associate membership. Further details are available from the Director, P.Lal, at the WORKSHOP address: 162/92 Lake Gardens, Kolkata 700045, India (Phone: 2417-4325, 2417-2683 and 3095-9727 E-mail :profsky@cal.vsnl.net.in) Browse in the WW Book Nook Website: www.writersworkshopkolkata.com

Writers Workshop ~ A Credo by P. Lal

Glory be to Mahakala. It is now 2006. I am three score and eighteen. Time for some home truths. Because WRITERS WORKSHOP has close to 3200 separate titles in its checklist (published over 48 years 1958-2006), and because it has averaged around 100 titles each year since 1995, there is a misconception that it is an Indian publishing leviathan. (No other publisher in India has that many titles on its annual list.) The truth is much less awesome. WRITERS WORKSHOP has no office; it operates from my residence, from the living-room and a multi-purpose bedroom. It has no secretary; my "secretary" is a three-tiered Godrej filing cabinet. It has no editor, no "readers" to inspect, evaluate and OK typescripts; I do all three tasks. It has no proofreader; I perform the nitty-gritty of deleting, accreting and correcting. It has no "assistant" to acknowledge or follow up letters; I do all that too. It has no typewriter; I reply in longhand. (From 2004, kowtowing to the hi-tech convenience, I sometimes seek help from my computer-savvy grand-daughter Shuktara to e-mail replies to insistent and urgent enquiries for WW information.) It has no retail or wholesale distribution "outlet"; there is only a cubby-hole of a kiosk at my residence (8 feet x 4 feet roughly) called the Book Nook, where a dedicated young assistant attends to intermittent sales of WW books. This Lake Gardens kiosk opened in 1998, 40 years after WW's inception.

How then has WW survived? Without plush foundations to back it, without advertisement, without large-hearted patrons? Initially, by the skin of our teeth (1958-1964). Then (1965-1990) by my visits to hard currency lands, specially Great Britain, the USA and Australia on lecture assignments and visiting professorships on two dozen or so occasions, and pumping the shekels thus earned to keep alive a gasping ideal.

Alternative publishing is desperately needed wherever commercial publication rules. WW is *not* a professional publishing house. It does not print well-known names; it makes names known and well known, and then leaves them in the loving clutches of the so-called "free" market (which can be and is very cut-throat and very expensive). It is not sad, it is obnoxious, to plead, as publishers do, "I will not publish poetry because it does not sell." Most English book publishing today in boom-time India and outside is book-dumping. There is a nexus between high-profile PR-conscious book publishers, semi-literate booksellers, moribund public and state libraries, poorly informed and nepotistic underlings in charge of book review pages and supplements of most national newspapers and magazines, and biased bulk purchases of near worthless books by bureaucratic institutions set up–believe it or not!–to inform, educate and elevate the reading public.

Because WW goes in for serious creative writing, and because there is no satisfactory distribution network for such writing, its terms of publication are unique. I must be the only publisher in the world who knows when and where every book is sold; I have the name and address of every buyer of a WW book. Upon my acceptance of a typescript, an agreement form is sent to the writer. *All* copyright remains with the writer. Poetry appears in 350 copies; prose in 500. Ten per cent (35 copies of the poetry book, 50 of the prose) is given in lieu of royalty. The writer is also expected to make an advance purchase of 100 copies of his or her book, for sale or distribution as he or she pleases. Printing is done in Calcutta hand-operated presses, situated in the residences of their owners. The whole process is a cottage industry style low-key entrepreneurship, in the belief that small is not only beautiful but viable as well. Vanity and sponsored publishing? Yes, I am humanly vain about it and I do sponsor what I think is good writing. If any lover of literature will offer to subsidise, with no strings attached, striking new work by talented Indian poets, fiction-writers and belles-lettrists, please get in touch with me. The gesture will be acknowledged, appreciated, accepted, and implemented. Such Good Samaritan generosities, not market forces, are at the root of civilised and significant publishing the world over.

For more information, browse in the WW IndEngLit Website: www.writersworkshopindia.com

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